1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa
Halchidhoma

CHAPTER VII

SOCIAL RELATIONS

CHIEFTAINSHIP AND MEETINGS

619 [171] National solidarity was strong among the Maricopa. This is the same sentiment recorded for other Yuman tribes of western Arizona and which sets them off so markedly from Californian peoples. The Maricopa constantly referred to themselves as a single homogeneous people, all participating equally in their group life and all united against their enemies. This despite the fact that their settlements were sprawling agglomerations of households spread over a considerable area.

[643] [628] [701] [726] [563] The solidarity expressed itself in at least three ways. There was but one chief for the whole tribe so far as is known. Men of prominence might be found in the several villages but they had no formal status as chiefs. Again, there were no internecine feuds. In all the long discussions with informants, there was never so much as a hint of conflict between families or villages. And further, in warfare they presented a united front against their enemies, whether in attack or defense. Minor raids took place, to be sure, but what stands out in their minds are the massed battles in which a large proportion of their able-bodied men took part. This attitude of the Maricopa seems to have been duplicated among the tribes now resident with the Maricopa when in their original homes on the Colorado, although here our data are so slight as to be inconclusive. But once the remnants of these tribes had been incorporated in the Maricopa community, they felt themselves completely identified with their Maricopa hosts as forming one coherent whole.

643 124 787 Both Maricopa and Halchidhoma had chiefs whose position was hereditary and functions vague. It proved difficult to get adequate information about them. Dreamers (shamans and others) were mentioned frequently and voluntarily; specific ques-